THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.*"—AMOS 8: 11, 12.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon at the Tabernacle, Salt Lake City, Sunday, February 12, 1899:

I have felt this afternoon that I would like to call the attention of the Saints to some points of doctrine, if time permitted. I will read a portion of the 12th chapter of I Corinthians:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. . . . .

Now ye are the body of Christ, and members in particular.
And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.
Are all apostles? are all prophets? are all teachers? are all workers of miracles?
Have all the gifts of healing? do all speak with tongues? do all interpret?
But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

I will read a portion of the next chapter (13th), for the subject is continued there.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.
And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.
Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.
Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;
Rejoiceth not in iniquity, but rejoiceth in the truth;
Beareth all things, believeth all things, hopeth all things, endureth all things.
Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.
For we know in part, and we prophesy in part.
But when that which is perfect is come, then that which is in part shall be done away.

These last words declare that prophecies shall fail, tongues shall cease, and knowledge shall vanish away, because "we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We shall then not need tongues, we shall not need prophecy, because we shall have a fulness of knowledge. But charity, Paul says, never faileth.

I feel and I have felt for some time that as Latter-day Saints our attention should be called more than I think it has been of late to these gifts which God has placed in His Church for the benefit of His Saints. For some time past I have been led, in speaking to the Saints at various places, to dwell upon this subject. We cannot be the people that God designs we should be, unless we seek after and obtain these spiritual gifts. It should be the constant prayer of all the Latter-day Saints for the Lord to give us those gifts that are suited to our condition, and that will make us perfect, because the bestowal of these gifts is for the express purpose of making those who are entitled to them perfect before the Lord. Through the Fall we have inherited very many weaknesses and infirmities. We are all more or less conscious of them, especially if we come unto the Lord in humility. He shows us our imperfections and points out to us our defects of character, by His Spirit. We see some very

glaring defects in ourselves. This being the case, it should be our aim to seek unto the Lord for gifts that will remedy these defects. If I am an unwise man (and all are—some more than others), what gift should I seek for? I should plead constantly with the Lord to give me the gift of wisdom. I may be deficient in discernment, and easily led astray. False spirits arise and make this manifest constantly. We are surrounded by invisible agencies, many of them very bad, and if we yield to them they have influence over us. Influenced by these wrong spirits, men and women will talk to us and strive to bring us under the same influence. Is it not, therefore, a good thing to have the gift of discerning of spirits? Is it not a blessed thing that God has placed in His Church and promised unto the members thereof this precious gift, by which they can discern false spirits when brought in contact with them? Assuredly it is. It is a gift that should be sought for by all of us. There are none so perfect but they can derive benefit from the possession of this gift.

I have often been struck at our fast meetings with the thought that the Latter-day Saints ought to have a purpose when they come together fasting and praying. One day a month is set apart by the Church as a day of fasting, of prayer, of humiliation before the Lord. When we get together there should be in all our hearts a desire that our prayers may ascend to the Lord unitedly for certain definite objects. Of course, we are all interested in Zion and in the great cause of God. We desire righteousness to prevail, the will of God to be done. We can all pray unitedly for this great object and we should do so when we come together in this capacity. But I may have secret desires, secret wants; I may have thoughts that none but God knows. Therefore, I should petition Him in secret that He will grant unto me that secret desire of my heart. And at such times, it seems to me that our prayers, offered in humility and accompanied by faith, are likely to be heard and answered; in fact, I know they will be heard. This also is a good time for us to seek for these gifts of the Spirit. Do we not all need them? Is there any one among us that does not need these gifts? I need prophecy. How can I magnify my office, how can I stand in my calling, how can I do my duty to the Latter-day Saints in the office to which God has called me, unless I have the gift of prophecy? That gift I should seek to have increase upon me. The gift of revelation should increase within me. I should seek for the gift of wisdom, to have it increase within me; the gift of knowledge also. Should we not all do so? I need these gifts; you need them. You need to have patience, long-suffering, forbearance. A presiding officer in the Church needs the gift of instruction, the gift of counsel, and, when needed, the gift of reproof and warning. He needs to understand the plan of salvation, and what constitutes godliness; he needs to have the gift of healing, and the gift of the discernment of spirits. We all need to have the gift of a broken heart and a contrite spirit; for that is the offering that is acceptable to the Lord. When we come to Him with broken hearts and contrite spirits, He hears us, and he accepts the offering. It is the offering that He asks at our hands.

So I might go on and enumerate gifts that we need. If I were called

on a mission to a people speaking a foreign language, I should pray constantly for the gift of tongues, and for the gift of the interpretation of tongues, I obtained that gift a few days after I had reached the land where I was sent; I understood all that was said to me. I also received help in acquiring the language. I know that such a gift is within the reach of those who seek for it. It is not alone given to us to get up in our testimony meetings and speak in tongues and somebody interpret it. That is very comforting and a very desirable gift, when it is governed properly. It appeals to many people; they think it is a wonderfully great gift. But in my experience it is a gift that is apt to lead people astray, unless it is properly controlled. Under its influence people sometimes give way to a wrong spirit. We have known in our experience many instances where branches of the Church, especially newly-organized branches, have got into difficulty through this spirit taking possession of them and there not being wisdom enough in the presiding officer to control it. This gift, as I have said, is a desirable gift; but it is especially desirable for our Elders who go to foreign lands. They should seek for it with all earnestness and faith. I testify to you that there is such a gift as the gift of interpretation of tongues. So in relation to all these precious gifts. Why, what is our religion if we divest it of these gifts and we do not possess them? It is a powerless thing. But with the bestowal of these gifts, with the Lord giving them to us according to our needs, each one in his or her place, there is power in our religion.

The sisters have as much right to these gifts as the brethren. They have the right to go unto God and ask Him in the name of Jesus to bestow upon them such gifts as they need. How good a gift it would be for a mother to have the gift of governing her children, the gift of wisdom to train them and to point out to them the path that they should pursue. The mother who seeks for these gifts and exercises them before the Lord, will have great joy in her children, and will get amply rewarded for all the faith that she has exercised and the prayers she has offered in their behalf. For what is there that brings greater happiness to human beings than to see their offspring doing right and walking humbly before the Lord? Therefore, mothers should seek to obtain such gifts as are suited to their condition and circumstances. The Lord said to Joseph in the beginning, "Be patient in thine afflictions; for thou shalt have many." So it is with all of us. We have great afflictions from time to time. It seems to be necessary that we should be tried and proved to see whether we are full of integrity or not. In this way we get to know ourselves and our own weaknesses; and the Lord knows us, and our brethren and sisters know us. Therefore, it is a precious gift to have the gift of patience, to be good-tempered, to be cheerful, to not be depressed, to not give way to wrong feelings and become impatient and irritable. It is a blessed gift for all to possess. The gift of integrity also is a splendid gift. Men may do many wicked things, and repent of them, and the Lord will forgive them, if they have integrity. I value that gift exceedingly. I have seen men that in many respects were anything but what they ought to be as Latter-day Saints, but they were full of integrity. They

would not do anything to betray the work of God. Under all circumstances they were full of integrity. I have met, as you have, such characters; and I have felt that such men, notwithstanding their weaknesses, will be blessed of the Lord. The Lord will forgive their sins, and He will bless them because of their integrity. Therefore, the gift of integrity is a good thing. It is good also to have steadfastness, valor and courage in the hour of trial and danger—in the hour when men's lives are in danger.

Before I close I will call your attention to what is said about charity. Let us dwell on this glorious gift. What beautiful characters we would have if we possessed this precious gift of charity. Let us read and see what the Apostle says about it. The same things can be found also in the Book of Mormon, in almost identically the same language.

"Charity suffereth long, and is kind." Is not that a lovely trait of human character?

"Charity envieth not." There is no envy in a man or a woman who possesses charity. They do not envy their fellow beings anything that they may possess.

"Charity vaunteth not itself, is not puffed up." Charity never boasteth. I often think of that. If I feel inclined to boast a little, I am checked immediately by the reflection that that is not charity. When we are filled with charity we are not vaunting ourselves, we are not boasting of our good deeds, we are not puffed up, we are not telling people what mighty men we are, or how much good we have done. Charity does not indulge in this.

"Doth not behave itself unseemly." It is modest.

"Seeketh not her own." That is the spirit of the Savior. He said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" if they wanted us to go with them a mile, to go with them two miles.

It is not always quarreling and contending for "rights." Persons who have the gift of charity are not always afraid that they are going to lose something, and that they must look after their "rights." You see that spirit frequently manifested.

"Is not easily provoked." Always good tempered; does not lose patience.

"Thinketh no evil." It does not indulge in evil thoughts concerning others. It looks upon their conduct in the best light possible.

"Rejoiceth not in iniquity." Takes no pleasure in iniquity, but rejoices in that which is good—"rejoiceth," as the Apostle says, "in the truth."

"Beareth all things, believeth all things, hopeth all things, endureth all things." These are blessed qualities.

My brethren and sisters, what a precious and glorious gift is this gift of charity! Would not we be perfect Saints if we had it? Would not this be heaven if we exercised it? Would not our houses be habitations of peace and joy? Would not the angels delight to be with us? I am sure they would. And why should we not possess it? What is there to prevent it? God has given to us the promise that we can have this gift of charity if we will seek for it. That promise never faileth, no more than

charity faileth. We can obtain it, and it will beautify and adorn all our characters. If our children possess it, how beautiful they will be in every moral attribute! Let us seek for it, let us cultivate it everywhere. Let us read about this occasionally, and not be quarrelsome, not be fault-finding, not be slandering, not be back-biting, not be saying evil of each other. That is not of Christ; but charity is the pure love of Christ. God, we are told, is love. One of the last injunctions of the Apostle John was, "Little children love one another." If men do wrong to me, what must I do? Must I resent it and fight back? No; I must bear it patiently. I must suffer long, and be kind. I must not lose my temper, and think that I must get even with them. That is not the spirit of the Gospel. Christ has taught us very differently. As Latter-day Saints, we should exercise those qualities and gifts that He has commanded us to seek for.

Brethren and sisters, God bless you and fill you with His Holy Spirit. Let us contend earnestly for the gifts of the Spirit of God. When we notice a defect in our characters, let us ask God with all the faith we can to give us the gift that will correct that, that we may be perfect; for Jesus says, "Be ye perfect, even as your Father in heaven is perfect," showing that it is possible for us, even in our fallen and low condition, to become perfect in our sphere. That God may grant unto us this, and fill our hearts with this desire and this great faith, is my prayer, in the name of Jesus. Amen.—*Deseret News.*

IRISH CONFERENCE.

THE Irish semi-annual conference of the Church of Jesus Christ of Latter-day Saints, convened in the White-hall Buildings, Ann Street, Belfast, June 3, 1900. There were in attendance Presidents Platte D. Lyman and Henry W. Naisbitt of the European Mission, Elder Jos. W. Smith of the Liverpool office; President J. R. Hindley of the London Conference; Elders J. S. Smith, Thos. McMaster, T. A. Kerr, Geo. Bowman, W. H. Gardner, J. H. Holland and W. M. Worthington of the Scottish Conference; Elders Jos. Holland of the Birmingham Conference, and P. P. Jensen of the Scandinavian Mission; President T. L. Allen and the Traveling Elders of the Irish Conference.

After opening exercises President Allen made a brief address welcoming all to the conference. The General authorities of the Church, and the Presidency of the European Mission were presented and sustained. T. L. Allen was sustained as President, Geo. A. Dixon as Clerk, and the following Elders in their respective districts in the Irish Conference; Francis Merrell and G. M. Green, Londonderry; W. A. Gray, Hyrum H. Hilton, W. B. Baker, J. O. Freckleton, and G. A. Dixon, Belfast.

The following statistical report for the six months ending, May 31, 1900, was read: Missionaries from Zion—High Priests, 2; Seventies, 6. Local Priesthood—Elders, 3; Priests, 3; Teachers, 1; members, 112; children under eight years, 32; total number of souls, 144. Tracts distributed from door to door, 19,987; otherwise, 364. Books distributed—sold, 15; loaned,

178; given away 29. Strangers' houses visited—with first tracts, 4,204; by first invitation, 156; by re-invitation, 373. Gospel conversations, 707. Meetings held—hall, 61; cottage, 48; out-door, 1; Sunday schools, 22; Priesthood meetings, 2. Baptisms—new members, 12; confirmations, 12; ordinations, 4; children blessed—of church members, 5; non-members, 5. Emigrated—over eight years, 1.

President Naisbitt then explained how the Saints could sustain the Church Authorities whom they had not seen.

2:30. After the usual opening exercises, President J. R. Hindley, of the London Conference, spoke interestingly on the calling of the Savior's Apostles. Brother Smith occupied the remaining time by speaking on the necessity of revelation.

At the evening meeting President Lyman delivered a very powerful and interesting discourse on Faith. Sister R. K. Thomas, of Salt Lake City, made a few very appropriate remarks.

Monday, June 4, 1900. A Priesthood Meeting was held at the Conference house. The Elders reported their labors for the past six months. The Presidency of the mission gave some very good instructions.

Elder W. B. Baker was sustained to succeed Elder T. L. Allen as President of the Irish Conference, as the latter is to be released in the near future.

G. A. Dixon, Clerk.

A FRENCH REFORMATION.

The ex-Abbé Bourrier was passing through London, and he came to St. James's Hall to report progress. He stated that within the last eighteen months not less than 130 French priests had thrown off the yoke of the Papacy, and come out of the Roman Catholic churches in the service of Evangelical Christianity and religious freedom. Beside M. Bourrier sat a Franciscan monk in the picturesque brown dress of his Order. Three months ago he left his monastery penniless, and tramped from the South of France to Paris, where the ex-Abbé received him joyously. On his breast was the military decoration which he had received from the State in recognition of his heroic service as a military chaplain in Algiers. M. Bourrier said that, in addition to the hundreds of priests who have already come out of the Papal Church in France, there are literally thousands of priests and monks who are longing and praying for deliverance; but the difficulties of their position are almost incomprehensible in England. In addition to the invaluable religious newspaper, the *Chrétien Français*, which is the organ of the movement, and which circulates widely among Roman Catholic priests, M. Bourrier has a house in which he receives priests who forsake all and follow Christ. In this house they are trained to become the apostles of a religious Reformation in France.—*Methodist Times.*

I have seen, every year, more reason to regard the part hereafter to be played by women in public affairs as offering the best hope for the moral, and still more emphatically the spiritual interests of humanity.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 7, 1900.

MAN'S RESPONSIBILITY.

THERE seems to be quite an agitation among the Presbyterians in the United States over propositions to revise their creed in some of its most distinguishing features, more particularly that of predestination. It seems that this tenet is doomed, although there are many who still cling to it, but others hold that the people are outgrowing the doctrine that God would create men simply to send them to eternal misery. Such a belief is certainly not very comforting, and it is hard to see what good it could accomplish among mankind. If man's agency ceases to be a factor in bringing about salvation, all inducement to better living would be removed, and the only restraint would be the fear of human law.

The feeling that some time and somewhere in the great hereafter men's actions may meet them, and that account must be rendered, has done more to restrain evil, to raise the human family above savagery, and to bring about the present state of civilization than all other agencies combined. Although some claim to believe that death ends all, still there is a dread of the future that seems to be inherent in humanity and that cannot be altogether exorcised by all the bombast of the professed atheist. Their loud-mouthed ridicule of the hereafter is like the whistling of the boy in the dark to show his utter contempt of spooks.

There is no doctrine more positively taught in the New Testament than man's responsibility, and none that appeals more strongly to human reason. God's promises to man are predicated upon man's voluntary obedience to His commandments. "If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die." (Ezek. 33: 15). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I. John 1: 9). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16). "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3: 5). "Not every one that saith unto me Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21). "Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven." (Matt. 10: 23). "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.) "If ye keep my commandments,

ye shall abide in my love." (John 15: 10). "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38).

All these quotations with many more found in holy writ, indicate very plainly the responsibility of man and his power to obey and receive the reward, or to reject and be condemned. If a sentence were passed upon men without consideration of their own acts, it would seem a mere mockery for the Lord to offer such conditions as the above. What a contrast between the doctrine that hosts of the human family were predestined to eternal damnation, and that all they can do cannot change that decree; and the teachings of the Book of Mormon, II. Nephi 2: 24-27, "But behold, all things have been done in the wisdom of him who knoweth all things. Adam fell that men might be; and men are, that they might have joy. And the Messiah cometh in the fulness of time, that he may redeem the children of men from the fall. And because that they are redeemed from the fall, they have become free for ever, knowing good from evil; to act for themselves, and not to be acted upon. . . . . And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity of the devil; for he seeketh that all men might be miserable like unto himself."

The first is so narrow that it leaves no room for either justice or mercy, and would require a god devoid of either of those attributes; while the latter is broad as eternity and leaves men free to rise to the greatest heights or sink to the lowest depths as they may elect, so they will have themselves to blame for all they miss; at the same time that justice claims her own, there is ample room for mercy.

The Holy Ghost is promised on condition of obedience to God's commandments, but first must come faith, repentance and baptism for the remission of sins, and here comes in the agency of man, he makes his own choice whether or not he will comply with these conditions. If he elects to do so and receives the Holy Ghost, this Spirit will exercise no compulsion upon him, but will be a guiding light to him to guide into all truth, on the conditions that he will freely walk in the light, still he is left free to leave the lighted path and to wander off in the darkness and risk the awful consequences; and in the great judgment day, he will find he has no excuse to offer, for he will fully realize that he himself has made the bed upon which he must lie, and, after justice is satisfied, he will duly appreciate the measure of mercy that may be extended to him by the all merciful Father.

A. W.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

ARRIVALS.—The following named missionaries from Zion arrived in Liverpool per American line s.s. *Rhynland*, May 31, 1900: For the British Mission—Joseph E. Hart and G. Barlow, Chesterfield, Idaho; C. C. R. Pugmire, St. Charles, Idaho; Wm. H. Folland, Salt Lake City; Geo. P. Jones and J. B. Harris, Henefer. For the Scandinavian Mission—Oliver Christiansen, Levan, and Jens Jensen, Leamington.

Accompanying the Elders, was Sister Sina Brimhall of Provo, who comes to meet friends and to visit different parts of Europe.

RELEASES AND APPOINTMENTS.—Elders Job Hemsley of the London Conference, and J. F. Daynes of the Norwich Conference, have been honorably released to return home per s.s. *Vancouver*, June 21, 1900.

Elder T. L. Allen, president of the Irish Conference, has been honorably released to return home per s.s. *New England*, July 5, 1900.

Elder Wm. B. Baker has been appointed president of the Irish Conference, to succeed Elder T. L. Allen.

The Elders for the British Mission that arrived on May 31 were appointed to labor in the various conferences as follows:

J. B. Harris, Birmingham; C. C. R. Pugmire, Nottingham; Geo. P. Jones, Newcastle; G. Barlow, Sheffield; J. E. Hart, Manchester; W. H. Folland, Welsh.

BIRMINGHAM CONFERENCE NOTICE.—The Birmingham Conference of the Church of Jesus Christ of Latter-day Saints will be held in the Assembly Rooms, Wretham Road, Handsworth, on Sunday, June 17, 1900. Meetings will be held at 10:30 a.m., and 2:30 and 6:30 p.m. Friends and seekers after truth are cordially invited. The regular services will be held in the Assembly Rooms, Wretham Road, at the usual time.

FROM PRESIDENT JAS. L. McMURRIN.

PRESIDENT J. L. MCMURRIN writes from Hamburg, under date of May 29, 1900, as follows:

"After a very pleasant visit with the Saints and Elders in Bergen we bade them farewell on the evening of the 16th inst. Many of them stood on the pier and watched our ship recede from sight, waving their handkerchiefs till we were lost to view. We reached Aalesund next day and were very kindly entertained by a Mr. Torkelsen, a brother of one of the Elders, but not a member of the Church. He is a liberal-minded, generous man, and treated us right royally, providing food and lodging for us and giving us the use of his house for a meeting. Quite a number of people came in and we had an enjoyable time.

"At 9 p.m. on the 17th we sailed for Trondhjem The only accident that occurred on our entire trip took place on this last day. We had counted on arriving at our destination on the 19th in time for meeting that evening, but owing to the boiler springing a leak we were delayed several hours and did not reach Trondhjem till 8 o'clock on the morning of the 20th. Here we met President Nielsen and the missionaries, with whom, during that day and the day following, we had a very enjoyable time. At about 9 o'clock next morning we boarded the train on our return journey, and traveled all day through forests of pine in the mountains, where we found considerable snow, it being two feet deep in the highest altitudes through which we passed. We remained all night at a place called Tonset, and when the hotel proprietor learned we were missionaries he said he was sorry that he did not know we were coming, as he would

have secured a hall and arranged for a meeting for us. Next day we traveled to Christiania, continuing our journey through pine forests much of the way. We reached our destination about 8 p.m., and held a meeting which was well attended. The following morning we took train for Copenhagen, and, after traveling night and day, or rather, a day and night, we reached that point at 8:30 in the morning. After having breakfast, a bath, and being provided with a lunch, I again boarded the train and started for Kiel, where I arrived at 8:30 p.m. and attended a meeting with the brethren. A few hours ride on the train next day brought us to Hamburg where we prepared for Conference.

"We had Sunday School in the morning, and I must say I was most agreeably surprised, for we had a fine hall and a Sunday School that would do credit to many of our wards at home. There is an enrollment of 140 members, and the exercises that they rendered gave evidence of excellent training. I was delighted to hear two of our English Sunday School songs sung by all the school. We also had fine meetings in the afternoon and evening and a good entertainment on Monday night, the large hall being well filled each time. A fine influence prevails among the Saints and missionaries here, and there are many earnest investigators."

JAFFA.

EVERYBODY who goes to Jerusalem goes by way of Jaffa, the ancient Joppa. And nearly every one, in eagerness to get up to the sacred city, ignores the old seaport, except to sniff at its smells and to pay a hurried visit to the house of Simon the Tanner, wondering how Peter was ever able to sleep in so dirty a place. Jaffa, however, is more Eastern than Jerusalem itself. Once your nostrils grow accustomed to the odors, and your feet can pick a way over the offal and filth, you begin to appreciate the place. I first caught a glimpse of the town in the early afternoon, when a blazing sun was beating upon it, lighting up all its angles with a rich radiance, the houses climbing all over each other, and orange trees bearing luscious fruit, growing away on the town side. Quite fifty boats put out to meet the yacht. And their occupants—what a yelling, gesticulating noisy throng, shouting at one another and at us, managing their boats in the rolling waves with a rare skill, while standing on the edge in their white linen baggy trousers, and all the time the sun scorching to a deeper brown their bare arms and feet! . . . .

Whether the Hebrew translation of Jaffa as meaning "the beautiful" is right or not I cannot say. The Jews, like other eastern folk, were given to much exaggeration, and they speak of sandy wildernesses as lovely blossoming plains. Therefore I can understand how they might even describe Jaffa as beautiful. It is curious and interesting, decidedly picturesque and narrow-wayed, but that it is beautiful can hardly be admitted by any truth-loving man. Civilization lays but a light finger on these shores, and manners of life are little changed from what they were a couple of thousand years ago. The history of the place is a mingling of myth and tradition. It was on the rocks, about which the waters of the

Mediterranean play, that the lovely Andromeda was chained in order to be eaten by some sea monsters, and was rescued by Perseus. And years and years ago the hole in the rock and the chains that bound the maiden used to be shown. But I suppose some prehistoric tourist must have taken them away, for they are not now to be seen. Certainly it is the place to which Hiram, King of Tyre, sent wood from Lebanon "in flotes," to assist Solomon in the building of the Temple. The house, or perhaps it is only the foundation of the house, of Simon the Tanner is still to be seen. It is approached through a string of vile-odored passages. Two or three idle Arabs are generally lying about the floor, and only rouse themselves at the prospect of receiving a gift. From the summit of the house a far-reaching view of the Mediterranean is obtained. There is an old well in the yard and a decrepit, weak-eyed man is ever drawing water in leathern buckets and emptying it in a great stone trough. A shady tree spreads its branches over the well, and the coming of dusky men and bright-eyed women for water makes up a fascinating scene which I could long contemplate without tiring. The old town has had many vicissitudes; it has been a Christian bishopric, the haunt of pirates, the lounging place of Napoleon.

There is a curious little bazaar in Jaffa, not over-clean, but always thronged with Arabs and pure-blooded Bedouins. In the market place all the wares are set out, and there is as much shouting as at a country fair in the Midlands of England. The bread the people eat consists of cakes of bilious appearance, or browned rolls made in the shape of hoops. The Syrian Bedouins are a fierce lot of fellows, with their camel-hair cloaks about their shoulders, and inlaid rifles slung behind them. A handkerchief is over the head, and kept in place by two round mats of horsehair pulled down over the skull. Here you see people with pure Semitic type of features, different in many respects from the type we call Semitic at home. The women—most of them veiled—sit on stools before the bazaars, fingering bright printed calicoes, and disputing their value with the cross-legged merchants. Smiling little girls, with sparkling eyes and bright teeth, dance in front of you, kiss your coat or your hand, and ask for a gift. Mischievous boys, who have picked up enough English to be a nuisance, constantly proffer their services to run errands for you, or to show you where you can make purchases of Arabic goods, and you shout at them and shake your stick, but only get a grin in return.

A little to the north of Jaffa is Cæsarea. Only ruins now remain of Herod's magnificent city. Arabs have built huts with the stones, and over many a tumbledown place may be seen an exquisitely carved piece of marble. Wandering over the *debris*, one cannot help letting the fancy roam to the time when this was the greatest place in all Palestine, when Paul was kept a prisoner here for the space of two years, and when the Crusaders won and lost it. It was at Cæsarea that that sturdy old Crusader, Baldwin, secured a little vase of green crystal which for centuries has been sung in poetry. It was the "Holy Grail," to-day carefully guarded in Paris. Columns of granite lie half-buried in the sand, and flocks of goats graze around. The great amphitheatre capable of

accommodating 20,000 spectators, built just outside the town by Herod, can still be traced, and an old weather-beaten castle, which has stood many sieges and storms, holds its head high on a rock which runs into the sea. From the summit there is a magnificent view, but all is silent save the scream of a bird and the lap of the waves.—JOHN FOSTER FRASER, *in the Quiver*.

AMONG THE CONFERENCES.

LIVERPOOL was in a frenzy of excitement when the relief of Mafeking was announced, and the demonstrations of the midnight hours were continued all next day, with more or less of a pandemonium into the early Sabbath hours of the 20th of May.

This rejoicing, in part owing to lengthy tension, was general as we found *en route* from the locality mentioned to Newcastle, the queen city of the north. Lancashire, Yorkshire, Durham and Northumberland were equally alive as we sped onward from town to town, from county to county. Notwithstanding the variety of industries or location, the same fervid patriotism was observed; churches were flagged, factories, foundries and private residences made a show of bunting, and the streets we swept over or under were festooned and glorified by flags, meaningless and otherwise, our starry emblem being seen in processions and on business houses and residences.

A trip involving nearly six hours of rapid travel discloses quite two weeks difference in vegetation, and a wonderful difference in soil; there is black soil, brown soil, red soil, chocolate soil and a gray soil, moorland barrenness and fertile fields are seen close together from the passing train. Imagination, dwelling on the thirty-eight million of inhabitants in this island nation, might think one continuous town or city would be needed for the crush, but there are immense stretches of glorious country where agriculture holds pre-eminence, and manufactures are almost unknown. Our train whirled through a district as yet untraveled by us; missing Manchester, we rested at Rochdale, then passed through Wakefield and York, Northallerton, Darlington (where stood Stephenson's original engine), Durham, and from Gateshead to our objective point across the grand high level bridge, built when King Hudson was idolized by successful investors. We had crossed that wonderful structure at its opening over 60 years ago, and it is almost as awe inspiring to look upon the Tyne from its giddy height as it was in that distant time, ere the present grand progress of bridge and railroad building were much more than the phantasy of a pregnant brain.

President F. A. Mitchell kindly met us at the station, and, after some two miles by tram, we found ourselves at the conference house. The brethren and Saints had begun to gather, and in a couple of hours we had retired hoping for the morrow Early rising was in order, and our two miles walk across the Jesmond Dene and through the beautiful Armstrong and Elswick Parks to Heaton, was an inspiration to be coveted and enjoyed. The perfume of the wall-flowers, the flaunting tulips and the

masses of rhododendron were as enjoyable as the trees, shrubbery and landscape were refreshing after an evening's rain.

The morning meeting opened with fine promise and a good spirit, indeed the order and interest were phenomenal; full congregations of Saints, investigators and strangers entered into the occasion so thoroughly that all the Elders and their President felt amply repaid for their extra cost and trouble. Lunch was served between the services, which, as usual, had the best of effect in adding to the visiting Saints the welcome of sociability; while in the midst of general congratulation we had the pleasure of meeting some very nice new converts, Brother and Sister White from Darlington, Mrs. Taylor and family from Carlisle, and a few old stand-bys like Sisters Pattison and Hazelgrove from Jarrow and many others. We also had the pleasure of meeting with Mrs. Fitzsimmons, the sister of our late lamented Wm. G. Mills of Salt Lake City.

Monday morning's Priesthood meeting was excellent. After the reports President Lyman "hit the nail on the head" every time, and the brethren felt comforted, encouraged and blessed; the usual social in the evening with pic-nic, etc., was very much enjoyed by those present, our young friend, Brother Skelton, the violinist from Carlisle, did good service all through, and we were glad to hear of his prospective trip to Zion, where it is hoped he will be as successful as we all desire.

On Tuesday morning, the 22nd, quite a party had the pleasure of visiting, by previous arrangement of President Mitchell, the gigantic works owned by the Palmer Co., where the ore goes in at one end and comes out at the other as great vessels of war, or leviathans of commerce of which several were seen in different stages of creation; some were about ready to launch and for others the keel was scarcely laid. We noted a million pound steel cruiser for government order, also a torpedo boat destroyer calculated for thirty-five miles an hour. Over seven hundred and fifty vessels of high class have been built here, fifty of them for the nation; some five are on order now for the Hamburg and U. S. trade. Ten thousand workmen receive £20,000 per week in wages; these manipulate the ore, the molten metal, the massive cold or glowing ingots, rolling the latter out into rails, sheets, bars, etc., for these giants of the seas. There is wonderful system, complete order, plenty of work and good pay, so that this with other similar works, make the far-famed Tyne the very centre of a bustling traffic, where melted steel boils like water and finally floats on the latter element laden for commerce all around the earth. President Lyman captured a plug from a five-eighth steel sheet, as it fell changed from cold to sudden heat by the mighty pressure of the powerful perforating machine which did its work as easily as the little girl puts her needle through her dolly's clothes.

After this weary but interesting tramp we took dinner with Sister Pattison and her husband, then along the river by boat to South Shields, where we boarded the train for Liverpool, skirting the coast *via* Sunderland and Stockton-on-Tees, thence to Northallerton, Ripon, Harrogate, Leeds, Huddersfield and Manchester to the usual camping ground. Reflections are prophetic for the Newcastle Conference in the near future, an

able President, good workers in the ministry, and a few first class Saints by fasting prayer and unity can lift their section of missionary operations to a still more lofty standard, and so gather in more of "the lost sheep of the house of Israel," who are only waiting to hear the shepherd's voice. A glorious rainbow overspread the eastern heaven just before we reached Harrogate, and while our train waited for a few moments, to our surprise President Lyman sprang to his feet, dashed to the carriage door and whistled for attention; it was President Woolfenden and his beloved wife who were passing, but even that momentary greeting brought loving memories and a welcome blessing as unexpected as it was cheering, nay grateful as the sweet spring rain; the balance of our trip was "in the gloaming," and Sister Hutchinson had supper waiting at "42."

The weather remaining cold, crops are in *statu quo* everywhere, although the trees move forward as if sunshine was hardly needed to stimulate their predestined mission. Apple trees are in bloom, the horse-chestnuts, lovely in any season, are in full flower, lilacs shed their perfume as we glide along, until we greet the bare hills of Westmoreland, and then the rounded heathery bulwarks of Cumberland break a landscape where verdure is scanty and the whiff of the sea becomes a redeeming feature. We reached Carlisle and were met by Brother S. B. Tenney, who had, under President Mitchell, the watch-care of the warm-hearted Saints that had gathered to greet President Lyman and the brethren in passing. Dinner was had at Brother and Sister Lightfoot's, the visit also relieving the weary body for a few hours, and giving new interest afterwards to the sinuous ride; along the brawling stream, around the towering hills, the vales and richer lands, birch trees flourish and pines in variety relieve the eye, the ash as yet in bud tells of individuality as do differences in men, cowslips were abundant *en route*, blue bells dangled everywhere. We noticed Gretna green in passing, once famous as "'yant the border" for elopement and romance, which far too often ended in discontent and sorrow, then our train rolled on through a more fertile section full of sun and beauty, while in the northern distance the heart of Glasgow throbbed beneath its pall of smoke. Everything was in apple-pie order on our arrival there for the Conference. Edinburgh, Aberdeen, Dundee and Paisley were represented, and the Saints and many strangers found good profitable meetings, though continuous rain affected the numbers, it in no way marred the spirit which was excellent and fervid from first to last. At the very full and interesting Priesthood meeting, President Miller was superseded in his faithful and successful mission by Elder Henry Thompson of the sadly remembered Cane Creek episode of bravery and death. So one by one good active leaders go, but new ones are raised up, and as individuality pre-supposes change, new life comes again from apparent loss, and the good, faithful, devoted, industrious workers command respect, albeit presiding officers may for the moment receive greater attention.

During our visit to Glasgow we found some marital relations, Mr. Thos. Stevens and wife, also Mrs. Speirs and husband, we had a pleasant time in discussing Utah and the Gospel. We visited Springburn Millhead and in the distance looked on Ben Lomond and the valley of the Clyde, and